

His officers offered to conquer principalities in enemy possession on the sole condition that they should be allowed to hold their conquest in Jagir. Thus Rajaram helped to revive feudalism, and once it was revived Shivaji's institutions were doomed to extinction. In the turmoil of war every law was held in abeyance, and when a new order dawned, after the struggle for existence was over, Shivaji's institutions had become a memory.

LIFE SKETCH OF LALESHWARI—A GREAT HERMITESS OF KASHMIR.¹

By PANDIT ANAND KOUL.

KASHMIR by its geographical position, indicates in the best sense of the term, the head, nay, the brain, of India. It has been prolific not only in producing great kings, whose sway extended throughout the length and breadth of India and Central Asia, and great philosophers, grammarians, historians, astronomers and poets, who shone like luminaries in the firmament, but also in producing women of extraordinary talents and rare gifts. Yesovati, Sugandah, Didha and Kuta adorned the throne of the country and held it secure with great wisdom, playing their game most successfully against powerful enemies.

Laleshwari, Rupabhavani and Jaman Ded were ascetics of the most sublime and exalted order with a halo of divineness about them. Laleshwari, more popularly called by the homely and simple name of Lal Ded (Mother Lal), was one of those master spirits, who come at periodic intervals into this world and deliver a message of truth and peace, exhorting the humanity to follow higher ideals of life and shun the frivolities of mortal earthly existence. She was an apostle of sweetness and light and a follower of the Shaiva philosophy. She is remembered with divine adoration by both Hindus and Muhammadans in Kashmir, and many stories of miracles, said to have been worked by her, are current among them. The ascetic Rupabhavani acknowledged her as her grand preceptress—*Lal nama Lai parma guram*. She was born about the middle of the 14th century of Christian era in the time of Sultan Alá-ud-din, the third Muhammadan king of Kashmir, who succeeded to the throne in 1347 A. D. Her parents lived at Pandrenthan (the ancient Puránadhishtána, the old capital) four miles to the south-east of Srinagar.

There is a curious legend about her birth. It is said that prior to her birth as Laleshwari she was born somewhere in Kashmir and was married to a man living at Pandrenthan. There she gave birth to a son.

The priest of this family was one Sidh Sri Kanth. This man, by the way, descended in the direct line of pupils from Vasa Gupta, who flourished in the first half of the ninth century of Christian era in the time of king Avántivarma, and laid the foundation of Shaivism as a system of religion in Kashmir. Sidh Sri Kanth's living descendant in the line of pupils at present is P. Mokund Rázdán, a learned Sanskrit scholar residing near the Raghu Náth temple at Srinagar.

On the eleventh day of her confinement Sidh Sri Kanth came to perform the *kahanethi* or cleansing ceremony. She enquired of him "What relationship has the new born baby with me?" Sidh said "What a strange question! Why, he is your son." She said "No." "What then is he?" he asked. She replied: "I am just now to die and

¹ [Many of the "Sayings" attributed to Laleshwari in this article may be usefully compared, both as to text and translation, with Grierson and Barnett's *Lalla Vakhiani*, Asiatic Society Monographs, Vol. XVII, 1920.—Ed.]

shall be reborn as a filly at the Marháma village with such and such marks. If you care to have the answer to your query, you may come to me at Marháma after one year from now and I shall give you the answer." The woman died just after uttering these words. Sidh, in order to satisfy this curiosity, went after one year to Marháma and searched for the filly. He found her and put the old question to her. She told him "Well, I would give you the answer, but I am to die just now, and am to be reborn as a pup with such and such marks at Bijbehára, and if you care to get the answer you may come to me at Bijbehára after six months from now and I shall give you the answer." After she had finished this talk a tiger jumped out of a bush and devoured the filly. Sidh's curiosity increased at this occurrence and after six months he went to Bijbehára. There he searched for the puppy and did find it. He put the same question to it, and it told him as before that it was to die just then and was to be reborn as such and such at such and such place, and he might come there to receive the answer. No sooner had it said this than a man riding on his pony passed by and the puppy came under the pony's hoofs and was killed. In this way Sidh was dismissed by her without having the answer he required until she took six rebirths in different places, and being thus baffled he gave up the idea of making further attempts to satisfy his curiosity. He then went to Wastarvau (a hill near Avantipura 15 miles from Srinagar) to perform penances.

In the same family at Pándrenthan in which Laleshwari had died on the eleventh day of her confinement, she took her seventh rebirth. When she was twelve years of age her marriage was arranged by the son of Sidh in a Pandit family surnamed Nicha Bat, living at the Drangabal Mohalla at Pámpur (the ancient Padmapura founded in 812-849 A.D. by Padma, Minister of King Ajatapida).

It may be stated here, by the way, that at Pámpur there is now no one of the Nicha Bat pedigree living, but at Srinagar (Chundapur Mohalla) there is one man named Shiva Bat, at present employed as an Assistant in the Sericulture Department, who is of this lineage. His ancestors lived at Pámpur. His *gotra* is Swámina Shánda.

The boy with whom Lal Ded was engaged had his father living, but had lost his mother, and his father had married a second wife. The date for the wedding was fixed. Just one day previous to that on which the wedding was to come off, Sidh returned from Wastarvan and he, being the priest of the girl's father, presided over the ceremony. While the ceremony was being performed, the bride whispered to Sidh: "That baby who was born to me and you were pursuing me in my several rebirths, anxious to know what relationship he bore to me, is this very boy who is the bridegroom here." Sidh recollected the matter and was much astonished.

However the marriage ceremony was finished. The bride was named Padmávatí by her father-in-law. But the boy and Padmávatí never lived together as husband and wife. The step-mother-in-law used to treat Padmávatí very badly. The latter is held up as a model for patience, virtue and submissiveness by womankind. She bore the ill-treatment without grumbling. When giving her the daily meal, the mother-in-law used to put a stone in her plate over which a little food was spread, so that it might appear to those who chanced to see it that a brimful plate of food was given to the daughter-in-law. Padmávatí never complained of it, nor made it known to anybody for twelve years, giving back the stone secretly to her mother-in-law, after doing with her scanty meal. After twelve years it got about in this way. A sheep had been slaughtered to perform the ceremony of *grahashánti* in her father-in-law's house. One of the female neighbours met her while she was going to the river to fetch water, who told her in a jocular sort of way that she was to get a good feast that evening. Thereupon it escaped from her mouth "*Huvd mírítan kink kath noshi nalvat tsalíh nah záh*"—meaning that whether they killed

a big sheep or a small one it was all the same, the daughter-in-law always had the stone in her plate. Her father-in-law, who happened to be on the other side of the wall where she was standing with her neighbour friend, overheard this, and he wanted to find out if what the daughter-in-law said was right. When that evening his wife gave Padmāvati her plate of food he suddenly went over and snatched it away from her hand and actually found the stone underneath a thin layer of rice. He got very angry with his wife for her cruel treatment towards the daughter-in-law. His wife thought that Padmāvati must have informed him of this, as there could be no other person who knew about it. Oh, such audacity and such contumaciousness on the part of a daughter-in-law designed to bring on trouble to her mother-in-law! So she fretted and harboured more hatred than ever towards Padmāvati and constantly spoke ill of her to her son in order to prejudice his mind against his wife. She spun thread as fine as the fibres of the lotus stalk, yet her step mother-in-law would scold her for having spun it coarsely. At last she brought this chapter of her life to a close by quitting her home. Fired as she was with divine love, she tore away her clothes and began to roam about naked. Just prior to her tearing away her clothes her *lal* or abdomen increased in size, so that her pubic region became pendulous answering the purpose of the loin cloth. Thenceforward she was called Lal, because of her pendulous pubes.

Lal Ded became the disciple of Sidh and learnt Yoga from him, but in course of time she far excelled him in practising it. Sidh's house was at the Nambalbal Mohalla at Pámpur. There was a cave there in which he used to perform the worship of God. This cave does not exist now. The *ghat* at which he used to bathe is called Sidh-Yár, and since then a sanctity is attached to it. It is among others a *tirtha* at which the pilgrims to Amar Náth bathe.

Lal Ded propounded the Yoga philosophy and also high moral truths in Kashmiri verse. These are called *Lal Wákhi* or Sayings of Lal and are, apart from being the utterances of a holy woman, expressive of great and lofty thoughts, and spiritual laws—short, apt, sweet, thrilling, life-giving and pregnant with the greatest moral principles—aye, simply pearls and diamonds and “gems of the purest ray serene” of the Kashmiri literature. They are current coins of quotation, a volume being packed in a single saying. They touch the Kashmiri's ear as well as the chord of his heart and are freely quoted by him as maxims on appropriate occasions in conversation, having moulded the national mind and set up a national ideal. As the Kashmiri language has undergone much change since she composed them and as they treat of abstruse knowledge of Yoga, they are difficult to be understood by the common people. One or two instances will suffice to show how deep and sublime is the philosophy contained in them. Over one hundred years ago there lived a saint named Mirza Kák at Hángalgund, twelve miles towards the south-east of Achibal. He once went to visit the shrine of Jwála Mukhi at Khrew and on his return, when nearing Pámpur his disciples asked him to explain the meaning of the following saying of Lal Ded :—

Woth rainyá arlsun sakhar
Athi al pal wakhur heth
Yulwani zának parma-pad akhiur
He shikhar khe shikhar heth.

Arise, O Lady, make preparations for worship,
 Keeping liquor, meat and bread with thee;
 If thou knowest the highest Eternal Syllable (Brahm),
 Take and eat them in company with Tatric worshippers.

He explained it at great length for several hours. His disciples wondered at the superb and ennobling thought contained in this saying and still wondered in their minds how Lal Ded would have explained it had she been living. Mirza Kák knew by inspiration the desire of his disciples. He then, together with his disciples, went and squatted at the Lal Trág, halting there that night. At midnight a woman suddenly appeared before them. Mirza Kák bowed before her and made her sit after paying due reverence to her. She, of her own accord, began to explain the meaning of the above saying. What she expounded was by far deeper than that explained by Mirza Kák. After she finished she went away and disappeared. Mirza Kák's disciples were amazed to see and hear all this. He told them that she was Lal Ded herself and had come to explain the meaning of the saying that he had explained during the day time, which they had desired in their minds to hear from Lal Ded herself.

About 60 years ago a learned Pandit, named Prakásh Kukilu, wrote a commentary on the following four sayings in Sanskrit prose :—

*Sahasas shám tah dam no gatshe
Yatsih práwak múkhi dúar
Salilas lawan zan milit tih gatshe
Totih chhui dúrlub Sahazah vetsár.*

*Akui umkár yus nábi däre
Kumbai brahmándas sum gäre
Akui mantar yus tselas kare
Tas sás mantar kyáh kare.*

*Abiyási sa vikási laiwatú
Gagnas sagan miyúl samutsratá
Shani gul tah anámai matú
Yuhui upadesh chhui bhattá.*

*Wák mánas kul akul ná ate
Tshupi mudrih ati ná pravesht
Rozan Shiv Shakht ná ate
Mutsiya kúnh tah sui upadesh.*

God does not want meditations and austerities :
Through love alone canst thou get the abode of Bliss.
Thou mayst be lost like salt in water.
Still it is difficult for thee to know God.

One who keeps in mind one single *umkár*.
Considers self as much as the universe :
One who remembers one single *mantra*.
What can thousand *mantras* do to him ?

When by repeated practice (of Yoga) the visible objects go to absorption.
When the qualified universe gets merged within the ether.
Then remains none but the Supreme Being.
This is, O Brahman, the true doctrine.

Tell thy mind that there is no highness or lowness there ;
There is no entry there by either silence or mystic attitude ;
Neither Shiva nor Shakhti remain there.
If any one remains that is the true doctrine.

There were countless sayings of Lal Ded, but, as time went on, they were gradually one by one forgotten and lost. About 200 years ago, P. Básker Rázdán, grandfather of P. Manas Rázdán, a celebrated hermit of Kashmir, collected Sixty Sayings, which he translated into Sanskrit verse. They have recently been published by the Research Department of the State.

Another collection of 109 sayings (including the 60 collected by P. Básker Rázdán) was made by P. Lakshman Kák, another saint, who lived about 50 years ago. He wrote a commentary on Vedántic lines on them in Sanskrit prose. A copy of this collection was obtained by Sir George Grierson and Dr. Lionel D. Barnett which they have translated into English. This has recently been published by the Royal Asiatic Society, London. Their publication will, no doubt, prove of much importance to philologists, scholars of ancient learning and others. I have been fortunate to secure a collection of over 200 sayings of Lal Ded and am going to publish them shortly.

As is usual with spiritual geniuses, Lal Ded used to lead people from observation to reflection, making easy remonstrances at hypocrisy and mere show of religious ceremonies and formalities. Some instances are given below :—

(1) One day Sidh, her spiritual Guru, was bathing in the river. At the same place, a little above him up-stream, Lal Ded began to scrub the outer sides of an earthen pot full of dirt. Sidh told her in a scorn at her flagrant simplicity that the pot could never be purified by cleaning only from outside. "How then could your body become pure by bathing," was the ready retort, "so long as the inside of the body was not at the same time purified?" A Persian poet expresses this truth in the following couplet :—

Jáma chi kuni kabúd u nili va siyáh

Did sáf kuno qabá hamín posh u kuláh.

Why dost thou dye thy garment blue and black ?

Purify thy heart, wearing thy usual garment and cap.

While going about, Lal Ded was followed by a number of children, who used to shout mockingly at her, as is usual with youngsters when they see a strange person. But her spirit was ever unperturbed. One day she was passing by a shop of a cloth merchant followed by a crowd of noisy children. The cloth merchant was angry with them for teasing the hermitess and dispersed them. Lal Ded went up to his shop and asked him to give her a piece of longcloth. He at once brought out a piece and presented it to her. She told him to cut it exactly into two halves, so that they might be of equal weight. He did so, balancing the two pieces in a scale. She then put one piece on one shoulder and the other on the other shoulder, and went away. Now a person passing by would salute her and she made a knot in the piece of cloth on her left shoulder. Another person would shout disrespectfully to her and she would make a knot in the piece on her right shoulder. In this way during her peregrinations, many people met her, who either saluted or spoke disrespectfully to her, and she made knots respectively in the two pieces of cloth. In the evening she came back to the same cloth merchant and returned the cloth to him asking him to reweigh the two halves to see if either of them had lost or gained weight by the knots made. They were put in a scale and, of course, they balanced equally. Lal Ded then smilingly told him, "Why were you angry with the boys who were calling names to me. Respect or disrespect cannot make any difference to me, as the knotss of either kind have made no difference to the cloth."

Gál garinum bol parinam

Dipnam tih yas yuth rotse

Sahazah kusamau púz karinam

Buh amálani kas kyáh motse.

*Hásabol parinam sásá
Meh mani wásá khid ná hiye
Yudwani Shanker bakhts ásá
Makuri sásá mal kyáh piye.*

*Yus ho málih hedem gelem maskharah arem
Suh ho málih manas kharem nah záh
Shiv panun yelih anugreh karem
Luka hund hedun meh karem kyáh.*

Let them jeer or cheer me :
Let anybody say what he likes :
Let good persons worship me with flowers :
What can any one (of them) gain, I being pure ?

Let them jeer me a thousand times,
My mind shall never be pained.
If I am a lover of God,
How can ashes make a mirror dirty (on the contrary it will make it cleaner).
Anybody mocking or scoffing at me
Shall not be disliked by my heart.
When my Shiva favours me,
What can the ridicule of the people do to me?

This has been rendered into Persian verse as below :—

*Mará gar álamí buhtán bikhwánad
Díl ander kinahe o dar namánad
Agar man Haq paraste rást básham
Bar áyinañ chí khákister nishánad.*

If the world talks ill of me,
My heart shall harbour no ill-will.
If I am a true worshipper of God,
Can ashes leave a stain on a mirror ?

(2) Lal Ded once entered a temple in which her spiritual *guru*, Sidh, was worshipping the idols. She wanted to show to him that God was present everywhere and was not limited to the temple. Sidh asked her what she had come for and she told him that she wanted to answer the call of nature, and being naked she came into the temple for privacy. He hastily led her out telling her that it was a place where idols were worshipped and it would be sacrilegious to do in it what she intended to. She asked him to show her a place where there were no idols. He led her to a place and there Lal Ded removed some earth under which idols were found. Then he led her to another place and there too she removed the earth and idols were found.² Then Lal Ded addressed to him :—

*Diva watá diver watá
Heri bun chhuk ikawát
Púz kas karak hūta bhattá
Kar manas pavanás sangát.*

² Bawa Nanak when at Mecca was once found lying down with his feet towards the Shrine. The people reproved him for thus showing disrespect towards the house of God. He told them he was tired and could not move and they might therefore turn his feet to the direction away from the house of God. They then turned his feet but Mecca also moved towards the same direction.

Soi shelá chhai patas tah pithas
Soi shelá chhai utam desh
Soi shelá chhai pheravanis gratas
Shiv chhui krúth tai tsen upadesh.

Idol is of stone, temple is of stone ;
 Above (temple) and below (idol) are one ;
 Which of them wilt thou worship, O foolish Pandit ?
 Cause thou the union of mind with soul.

The same stone is in the road and in the pedestal :
 The same stone is the sacred place :
 The same stone is the turning mill ;
 Shiva is difficult to be attained, take a hint for guidance (from thy guru).

(To be continued.)

NOTES AND QUERIES.

NOTES FROM OLD FACTORY RECORDS.

24. Glasse = Hour.

Sloop *James*, 10th of May 1685.

Honoured Sir, This to acquaint your Honour of our Sad misfortune, for standing off to sea we Chance[d] to meett with fresh galls [gales] and great Sea and making Saile for to keep Company with the Rest of the fleet we sprung such a Leake that we are forced to keep pumping glasses and glasse [from hour to hour] which hath been the Cause of our putting Back again and fetched as far as Annor [Onore, Honâvar] where we Ri[dd att] an Anchor. I would desire to know your Honours further orders what we shall doe with the Veasell for what with a Carring [carrying] of sail and Ridding att an Anchor she will not bear up much onger without further Remedy. I rest your Honours very Humble and Obedient Servant to Command, William Dixon. (*Records of Fort St. George: Letters to Fort St. George, 1684-85, III, 85.*)

R. C. T.

25. A Wail from Bencoolen.

28 September 1685. Letter from Benjamin Bloom and Council at York Fort [Bencoolen, Sumatra] to William Gyfford and Council at Fort St. George. Wee shall now give your Honour &ca. An Account of our Woefull state and Condition which God grant better. Wee are by sickness all become Uncapable of helping one Another, and of the great number of people that came over not above thirty men well of them that Mr Ord left here, being Blacks and whites about 200, he taking about twenty souldiers and severall Black servants along with him. Of the English souldiers are dead here eleven; and of the Portegreeze not above four, of the Black workmen

not Above fiveteen that is Capable of working. Of them are dead about forty and dayly die, for hee that falls, it is hard for him to rise. All our servants are sick and dead, and att this minute not A Cook to gett victuals ready for those that sitt att the Companys Table, and such have been our straites, that wee many times have fasted; the sick lye neglected, some cry for Remedies, but none to be had; those that could Eat have none to cook them Victuals, soe that I may say, the one Dies for Hunger, and the other for Remedies, soe that now we have not living Enough to bury the Dead, and if one is sick the other will not watch, for hee sayes better that one than two dies, soe that people dies and noe notice Taken thereof. (*Records of Fort St. George, Letters to Fort St. George, 1684-85, III, 215, 216.*)

R. C. T.

26. A Recommendation.

20 November 1685. Letter from Thomas Ley and Council at Hugly to William Gyfford and Council at Fort St. George. Mr. Higginson wee can very ill spare, he being one of the most fittest men in India for the office he was in (and indeed any thing else). He has discharged his place with faithfullness and with all diligence in A curious [ingenious] method as your Honor &ca. will see by his workes; wee cannot say enough to his praise, but seeing it is your order, and his desire, Bengall not agreeing with his constitution, he takes his passage towards you on the *Shrewsbury*. Wee have promis'd him to signifie all his care and pains to our Right Honble. Masters and hope they will take into consideration and give him Encouragement According to his deserts for what he has done here. (*Records of Fort St. George: Letters to Fort St. George, 1684-5 III, 234-235.*)

R. C. T.

LIFE SKETCH OF LALESHWARI—A GREAT HERMITESS OF KASHMIR.

By PANDIT ANAND KOUL.

(Continued from p. 308.)

(3) Shekh Nûr Din *alias* Nund Rishi (called by Hindus Sahazânand), a great Muhammadan saint, was a contemporary of Lal Ded. It is said that when he was born (1377 A.D.) he would not suck milk of his mother. Lal Ded went and cried to him "*Yina mandachhok nah tah chanah chhukha mandachhân?*" (Thou wert not ashamed of coming, why then art thou ashamed of sucking?) Thereupon he began to suck. She asked his mother what her name was. "Sudar" was the reply. Lal Ded remarked—"Sudrasai chhih mukhta nerân" (verily pearls come out of the Sudar *i.e.*, Ocean). When Shekh Nûr Din was grown up he, together with his disciple Bâbâ Nasar-ud-din, often held discourses with Lal Ded in Kashmiri verse which are clothed in mysticism. Her verses, however, show how superior she rose over both of them in religious wisdom. These are contained in the old Persian books called *Nûr Nâma* and *Rish Nâma*. One discourse is quoted below by way of an example:—

Bâbâ Nasir-ud-din—

Siryas hyuh nah prakâsh kune
Gangih hyuh nah tirth kân
Bâyis hyuh nah bândav kune
Ranîh hyuh nah sukh kân.

Shekh Nûr Din—

Achhin hyuh nah prakâsh kune
Kuthen hyuh nah tirth kân
Chandas hyuh nah bândav kune
Khanîh hyuh nah sukh kân.

Laleshwari—

Mayas hyuh nah prakâsh kune
Payas hyuh nah tirth kân
Dayas hyuh nah bândav kune
Bayas hyuh nah sukh kân.

There is no light like that of the sun ;
 There is no pilgrimage like Ganga ;
 There is no relation like a brother ;
 There is no ease like that of a wife.

There is no light like that of the eyes ;
 There is no pilgrimage like that of the knees ;
 There is no relation like one's pocket ;
 There is no ease like that of the cloak.

There is no light like that of the knowledge of God ;
 There is no pilgrimage like that of the search of God ;
 There is no relation compared to the Deity ;
 There is no ease like that got from the fear of God.

Many stories are current among the Kashmiris illustrative of the superhuman power of this hermitess. Some of them are narrated below :—

(1) Lal Ded used to go out early in the morning, crossing the river without her feet dipping into the water and sat at the ghât of Zinpora village at the place where there is the shrine of Natta Keshva Bhairava, at present marked by a mulberry tree. There, after her ablution, she remained in communion with God. Her husband being suspicious of her, once went quietly after her to see where she had gone. He saw her going to, and sitting alone at, the above place. He never knew, nor he could read, her purpose. Leaving the house before the dawn and sitting alone on the river bank was, he thought, nothing short of madness. He got angry at this. When after meditation for some time, she returned with an earthen pot full of water on her head, he, in his rage, struck it with a stick. The pot broke into pieces, but the water was not spilt and remained perfectly still on her head. She then came into the house, filled all the empty pots with this water and yet it was not exhausted. Then she threw down the remainder of the water outside the house and a pond was formed of it. This pond exists even now and is called Lal Trâg.

(2) Lal Ded used to peregrinate in a nude condition and was constantly saying, 'He only is a man who fears God, and there are very few such men about.' One day Shâh Hamadân *alias* Mir Sayyid Ali, after whom the famous mosque in Srinagar is called and who came in Kashmir in 1379 and stayed here up to 1384 A. D., met her at Khâmpur, 10 miles to the south-west of Srinagar on the Shopian road, and she at once ran away. This was a strange thing for Lal Ded to do, but it was soon explained. "I have seen a man," she said to the astonished *baniya*, into whose shop she had fled for refuge. The *baniya*, however, turned her out. Then Lal Ded rushed to a baker's shop and jumped into the oven, which at that time was fully heated for baking the bread. Hence the saying—" *Âyeyih wânis gayih kândaras.*" (She came to a *baniya* but went to a baker). When the baker saw this he fell down in a swoon thinking that, for certain, the king would hear of this and punish him. However, there was no need of fear, as Lal Ded presently appeared from the mouth of the oven, clad in clothes of gold, and hastened after Shâh Hamadân.

Lal Ded threw herself in the baker's oven purposely in order to show to Shâh Hamadân that passing through the ordeal set up by Timur, the famous king of Central Asia (1378 A.D.), was an easy job for persons advanced in occult powers. This king was in the habit of going frequently through his capital city to ascertain the condition of his subjects. One night, while he was wandering in the city in the disguise of a beggar, the shrieks of a lad from a house attracted him and he entered it, when he came to know that the child and his parents had tasted no food for two days on account of abject poverty, and the shrieks of the child were due to the pangs of hunger. The disguised beggar felt so deeply for the starving family that he left the house with a promise to return soon with any eatable thing he might get by begging, and he fulfilled his promise by returning soon with a little bread which he handed over to the boy who was crying. The beggar secretly left a purse of gold coins in the compound of the house, and before leaving raised his hands towards the sky, praying loudly that the Great Allah might change the poor family into a rich one. At day-break the mistress of the house got startled to find the purse and was immensely happy. One of the coins she brought with a joyful heart before a neighbouring Sayyid to get it

changed. The wicked Sayyid enquired and came to know of her possessing a purse of gold coins. He not only deprived her of her purse, but charged her of having stolen it from him. The case came up before Timur who well knew the source from which the old woman had got the contested gold. The Sayyid and his numerous witnesses who were also Sayyids took solemn oaths before Timur that the woman had stolen the bung. He, of course, dismissed the case and restored the purse to the poor woman. Indignant at the brazen-facedness of the Sayyids, he announced that all Sayyids residing in his kingdom must prove their purity by passing through the ordeal of riding a hot iron-horse. This dreadful test alarmed the Sayyids and they strove to escape it by flight. Only Mir Sayyid Ali, who was a saint of high order, is said to have gone successfully through the ordeal. He then came from Hamadân (Persia) to Kashmir in 1379 A.D. On seeing Lal Ded coming out of a furnace of fire attired in clothes of gold his pride of riding a fire-horse was humbled, and he became a constant companion of hers.

(3) Once there was a performance of actors at Pâmpur, to witness which a large crowd of people had gathered. Lal Ded also, in her usual nude condition, went to see it. Her father-in-law called her back to her house and scolded her for her want of modesty and decency. She excused herself by saying that there was no human being there, to avoid whose look it might have been necessary to cover herself. He laughed cynically at this. But she asked him to look out from the window if what she said was true or not. He looked out and lo! he saw no human being, but only a number of fowls, sheep and goats collected there.

(4) Once Sidh was performing the austere penances of *chandrâyun*; that is to say, he had kept a fast which was to continue for 40 days. Lal Ded came to his house and enquired from his wife what he was doing. She replied—“*Suh chhu karân zaf*” (he is doing meditation). Lal Ded cried out : “*Nah, Nanda Margih diuthas guris taf*” (no, his pony got a kick at Nanda Marg). Sidh overheard this and was ashamed, as his mind had really gone astray in the midst of meditation, thinking at that moment of his pony which he had sent for grazing to Nanda Marg.³ Lal Ded then invited him to see how she was practising the penance. On the full-moon day she entered a well-cleaned room and standing up motionless, put an earthen pot underneath her feet and another on her head. As the moon waned her body diminished, until on the fifteenth day of the dark fortnight the two pots joined each other. Sidh was daily observing this. When the two pots closed he raised the upper pot, and found something like quick-silver in it trembling and then put down the lid again. As the moon waned, her body also began to increase, and on the full-moon day she was again what she was before. Sidh was astonished at this, and told her that he had lifted up the upper pot when they had met and had seen something like mercury trembling in the lower pot. He asked her in wonderment what it was and why it was trembling. She answered, hinting at the insignificance of his own vaunted penances—“It was I that was trembling lest even this austere penance might be unacceptable

³ A similar story is told of Bâwâ Nânak. He attended a prayer meeting at the request of a Muhammadan Sirdar. The congregation bent, knelt, and bowed while Bâwâ Nânak stood still. At the end he was asked why he did not join in the prayer and he remarked that the priest at whose bending, kneeling and bowing the congregation moved was all the while thinking of his own mare and therefore he was waiting till his mind turned towards God. The priest's mind had actually gone astray as stated by Bâwâ Nânak.

to God, for without His grace human acts have no merit."—*nisi Dominus, frustra*. Sidh then remarked.—

Gau tsátha guras khasthi

Sui war ditam Diva.

The disciple has gone up higher than her spiritual preceptor.

O God grant, that I may become like her.

(5) One day Lal Ded played blind man's buff with Shekh Nûr Din and Shâh Hamadân. She told them that if they failed to search her out, they should call her thrice by her name and she would reappear. They hid themselves one by one, and Lal Ded found out each one of them. Afterwards Lal Ded hid herself and though they tried their best to seek her out they failed. Then they called her thrice by her name and she suddenly reappeared before them. They enquired from her where she had hidden herself and she told them she had merged herself with the five *tutras* (elements), and it was impossible for them to seek her out.

(6) One day Shâh Hamadân, Shekh Nûr Din, Sidh and Lal Ded were sitting together discoursing on religious matters, when a cloud accompanied by a storm of wind gathered. Shâh Hamadân remarked that rain was coming. Shekh Nûr Din said, "No, a hail storm will occur." Sidh said, "No, snow will fall." Lal Ded rebuked them for making predictions, "*Fuqr ai tah makr kyâh*" (If asceticism, why then *makr* or hypocrisy). *Makr* in Kashmiri also means little round poppy-seed-like frosted snow. No sooner had she uttered these words than *makr* began to fall.

(7) Once Shâh Hamadân showed his occult powers to Lal Ded by placing a pot full of rice and water on his head, which at once got heated and the rice in it got boiled. Lal Ded, in order to humble his pride, showed him this power developed in herself to an immense degree. She took him to the river side, and dipping her hand in its water the whole river got heated and began to bubble.

Lal Ded died at an advanced age at Bijbehara, 28 miles to the south-east of Srinagar, just outside the Jama Masjid there, near its south-eastern corner. When she gave up her soul, it buoyed up like a flame of light in the air and then disappeared.

SIVÂJĪ'S RAID UPON SURAT IN 1664.

By WILLIAM FOSTER, C.I.E.

Prefatory Note.

THE sack of Surat by the Marâthas in January, 1664, was an event of such importance that no apology need be offered for printing two first-hand unofficial accounts of it,¹ especially as the one is not easily accessible, in a reliable form, to Indian historical students, while the other has not appeared in English before. These two documents are therefore printed below, merely premising that the English official account, contained in a letter from the President and Council at Surat to the East India Company, dated 28th January 1664, will be found in Sir George Forrest's *Selections from the Bombay Records, Home Series*, vol. i (p. 24).

I.

The fullest and most graphic narrative, from the English side, is contained in a letter from the lately arrived chaplain, the Rev. John L'Escalot, dated 26th January 1664. The letter, which was evidently addressed to some relative at Norwich, was communicated

¹ [The first of these was reprinted in this *Journal* as long ago as 1879 (*ante*, Vol. VIII, pp. 256 ff.), the copy then being taken from Wilkin's edition of Sir Thomas Browne's works. I am glad to have the opportunity, through Mr. Foster's help, of printing a more correct version of L'Escalot's account.—E.P.]

obliged to force ye Eddies to see them executed, suffering no Englishmen whatsoever to intermeddle or be concerned with them."⁴

On the other hand it was evident that Sir Nicholas Waite and his Council entertained a very high opinion of Rustamji's ability and integrity. They still considered him to be the most suitable person to assist the Ambassador in the negotiations with the Mughâl's ministers. This view was fully expressed in a letter to the Court of Directors dated March 6, 1700-1 :— "The Ambassador being upon his journey strongly guarded and we furnished with what were most acceptable to such whose corrupt natures adore the God of this earth, and accompanied with our Chief Broker Rustumjee faithful to your intrest well acquainted with ye misterious intreagues of these people and capable to prevent the impolice and chargable projections of our hot brethren extorted this permission having no other in view that could repose so great a trust and beleiving in our conscience had been wanting in our duty⁵ if not complied with his Excy's desire to keep him until our Phirmaund granted is past ye seal and another provided in his room and hope that your affairs will not be much prejudiced by his absence being all the *Mountagues* cargoe except peper drugs and coffee and most of what intended for the Rooke contracted for before the Rains tho he complains it will be considerably to his disadvantage refusing any gratuity from his Excy referring himself to your hon^r from whom probably he may expect a medal and chain and some uncommon curiosity to be delivered if find him not staid in his stedfastness to your interest."⁵

(To be continued.)

SOME ADDITIONS TO THE LALLĀ-VĀKYĀNI.

(*The Wise Sayings of Lal Ded.*)

By PANDIT ANAND KOUL, ŚRINAGAR, KASHMIR.

THE ages, it has been truly said, are mirrored in their old songs and sayings. In this age of spiritual rebirth, which is characterized by an insatiable thirst for higher knowledge, there cannot be an object of more intense desire than to gaze upon the matchless and eloquent forms of classical antiquity. The philosophical and poetical works of genius of every age and clime, hitherto hidden treasures, should, therefore, be recovered and made accessible to all by translation.

Lallishwari or Lal Ded is among the most venerable characters of moral antiquity and is the heroine of ancient popular religious culture in Kashmir. Her precious sayings—productions of divine inspiration—have rooted themselves in the popular mind and are resounding and vibrating many-toned within them. There reign in them both power and fulness of genius. She penetrated more deeply than ordinary mortals into the mysteries of theology. Her mind could well be compared to a mirror in whose depths was reflected the history of humanity. She lashed vice and extolled virtue, and her sayings are animated and inflamed with the most chaste metaphors, whose conception and composition are very beautiful, sweet and sublime, conveying vivid moral truths that can never be read without internal emotion. By the arrangement of her words her ideas are artfully disclosed and rendered beautifully picturesque. These unique effusions of real inspiration soothe the ear, mend and melt the heart and elevate the mind. In short they are a gift immeasurably precious to the world and to all nations.

In the life-sketch of this prophetess, published in the *Indian Antiquary* of November and December 1921, I stated that I had been fortunate enough to collect a number of her sayings in addition to those already published by Sir George Grierson and Dr. Lionel D. Barnett.

⁴ See *O. C.* 56—IV.

⁵ See No. 7478, *O. C.* 56—IV.

I have since translated them, and I give them below with the satisfaction of feeling that these literary jewels are now rescued from falling into the deep, dark and dim ditch of oblivion.

1.

Āguruy raṭak sâri sâri tarak.

Adah kavah mûḍo phalak zâh.

If thou wilt go to the source (of a stream and) cross after feeling the feet firmly,

Then, O fool, how shalt thou ever be drowned ?

2.

Āras nerih nah mudur shîray ;

Nir-viryas nerih nah shûrah nâc,

Murkhas prunun chhuy hastis kashun ;

Yaso mâli dândas b̥hu tsâv.

Babrik-langas mushk no morey ;

Hûni-bastih kâpûr nerih nah zâh.

Manah yud gwârahan, pheriy zerey,

Natah shâlakh-tungey neriy kyâh.

Sweet juice cannot be extracted from a plum ;

A eunuch cannot be called a hero.

To give instruction to a foolish person is to scratch an elephant (he payeth no regard to it) ;

Whichever ox hath become addicted to laziness (he cannot be made active).

A branch of sweet basil shall not loose its odour ;

Camphor can never come out of a dog's skin.

If thou rememberest (Him) in thy mind, (He) will turn to thee easily ;

Otherwise what will come out of a jackal's howl ? (*i.e.*, saying prayers with the tongue alone, with an absent mind, is as meaningless as a jackal's howl).

3.

Asiy âsi tay asiy âsan :

Asiy dor kari patawat.

Shivas sorih nah zyûn tah marun :

Ravas sorih nah atagat.

Only we existed (in the past) and only we shall exist (in the future),

Only we did ever make excursion in the past.

Birth and death will not come to an end for Śiva .

Rising and setting will not come to an end for the sun.

This saying compared with *Ehagavadyoti*, II. 12.

Na tvavâhṛṇ jātu nasaṃ na traṃ nase janâdhipāḥ ।

Na caiva na bhaviṣyâmâḥ sarve vayo mataḥ param ॥

The interminable round of birth and death.

In the *Civil and Military Gazette*, Lahore, dated 30th May 1928, it was reported that a girl of seven years of age, named Râmkulî, daughter of Paṇḍit Gaṅgâ Viṣṇu, a Brâhman in the village of Shâdinagar in the Farrukhâbâd district of the United Provinces, remembered her previous life in a family at a village named Maglabâgh, where, she said, she had three sons, one having been born shortly before her death. The eldest was named Siyârâm and the second Râmsvarûp. She was taken to this village and, when approaching it, she pointed

out two houses in the distance, in which, she said, she had lived during her previous existence. She confirmed her assertion by identifying her sons there. The girl was then cross-examined. She described correctly the alterations and repairs to the house, which had been effected some years before ; and to other questions put by the villagers she gave correct replies.

4.

Avitsári pothēn chhik hau. mālī, parān,

Yitha tota parān " Rāma " pinjras.

Gītā parān tah hāthā labān ;

Param Gītā tah parān chhas.

O father, the thoughtless are reading books,

As a parrot is repeating " Rāma " in the cage.

(They are) reading the (*Bhagavad*) *Gītā*, having a pretext to do so,

I have read the (*Bhagavad*) *Gītā*, and I am still reading it.

The other version of this saying is given in No. 27 below.

5.

Āyas tih siduy tah gatshah tih siduy ;

Sidis hul mēh karēm kyāh ?

Buh tas āsas āgaray vēday

Vīdis tah vēndis karēm kyāh ?

I came straight and I shall also return straight.

What can a crooked person do to me, a straightforward person ?

I was acquainted with Him from the beginning,

What will He do to me, His acquaintance and a dear one ?

6.

Azapā Gāyatrī hamsah hamsah zapit

Aham trāvit suy adah raṭ.

Yamī trov aham suh rūd pānay.

Buh nah āsun chhuy opadesh.

Without mentally reciting the *gāyatrī* (a verse from the Rīg Veda) but reciting it by *hamsa hamsa* (which a human being utters 21,600 times unconsciously by breathing during 24 hours, and which means *ātma*, i.e., *hanti aredyām hamsah*).

Hold Him (*ātma*) after leaving self-love.

He who left self-love remained himself.

Ceasing to be I is the right doctrine.

7.

Dachhinis abras zāgun zānahā.

Samudras zānahā kakti ath.

Mandis rogīyas vaidyut zānahā.

Muḍas zānim nah pranit kath.

I might know how to disperse the clouds from the south.

I might know how to drain away a sea,

I might know how to cure a feeble, sick person,

(These impossibilities might be possible for me, but) I could not know how to say anything to a stupid person.

8.

Damah damah Omkar man paranāmum.

Pānay parān pānay bozān.

So'ham padas aham golum.

Teli Lal boh wātsas prakāshasthān.

Every moment I taught *Omkār* to the mind.

I was myself reading and myself hearing.

From *so'ham* (I am He) I cut off *aham* (I am),

Then did I, Lallā, reach the place of illumination.

9.

Dish āyas dash dish tilit.

Tsalit tsatūm shani adah wāv.

Shivay dyūthum shāyī shāyī mīlit.

Shēh tah trēh trupīmas tah Shivay drāv.

Sun drāv vahniḥ tah mal gau vathit.

Yēli mēh anilah ditumas tāv.

Katur zan gayas lolah viglit.

Yēli kaṭhkush tsul nishī rau drav.

Lal buh rūzus tēli shehilit.

Yēli tsētas pēr buh tas nāv.

I came from my quarter after visiting ten quarters,

Then I cut and ran through void and wind.

I found Śiva pervading everywhere.

I closed six (senses) and three (*malas* or impurities which are the causes of the existence of the material world) and even Śiva appeared.

Gold came out of the furnace and dirt was removed.

When I heated it in fire.

I got melted by love, like ice

When the frost thawed and the sun appeared.

I, Lallā, remained then in peace,

When I remembered "I" (to be) His name.

10.

Graṭa chhuh pherān zerey zerey ;

Uhukuy zāniḥ graṭuk tshal.

Graṭa yēlih pherih tay zāryul nerey.

Gū wāti pānay graṭabāl.

Slowly, slowly, is the mill turning ;

The pivot alone knoweth the trick of the mill.

When the mill will turn, fine (flour) will come out ;

Wheat (for being ground) will itself reach the mill-yard.

11.

Guras mail pēr āmen nātan :

Biyan pashan swād kyāḥ āsey ?

Yi hāl guras, tay rāḥ kyāḥ tsātan ?

Brahma kulis merah kyāḥ piye !

The spiritual teacher had an appetite for raw flesh :

Of what taste will be other animals (to him) ?

This being the state of the spiritual teacher.

What fault lieth with the pupils ?

What fruit is brought forth by the divine tree ?

12.

Hachivi hârinji pûtsir kân gom :

Abak chhân pyom yath râzdhâney :

Manzhâg bâzaras kûfa rust wân gom :

Tîrthâ rost pân gom kus mâli zâney.

For a wooden bow I have got an arrow of rush grass ;

For (building) this domed castle I have got a foolish carpenter :

In the middle of the market I have got a shop without a lock :

My body has been without (bathing at) a pilgrimage : who will know
this, O father ?

13.

Hâ tsotta karah chhuy lagmut para mas !

Karah gûg aptzis pazyuk bront ?

Dishi bur rash kurnak para-dharmas :

Yinah gatschanch : na-maranas kront.

O mind why hast thou become intoxicated at another's expense ?

Why hast thou mistaken true for untrue ?

Thy little understanding hath made thee attached to other's religion :

Subdued to coming and going : to birth and death.

14.

Kâliiy sat kul gatskan pâtâliiy :

Akâliiy zalah malah varshan pên,

Mâmas tâki tay masah kiy pyâliiy

Brahman tah tsrâliiy ikawatah khin.

The time is coming when seven generations will sink down to hell.

When untimely showers of rain and dust will fall.

When plates of flesh and wine cups

Brâhmanys and sweepers will take together.

Tsrol (singular of *Tsrâli*) is a corruption of *Chandâl*. This class of the people, having become Muhammadan converts, were appointed by King Zainu'l-'âbidîn (1422-74 A.D.) to go round as spies to the Brâhmanys' houses. They now supply lime to the Brâhmanys for use in religious rites and decorate the compound by marking a circular diagram in it (called *vyûg*) with lime and turmeric at weddings, etc., and receive presents from them.

15.

Kamsan nendrik tay kamsan udy ?

Kamsan nish-budhy bhavan ?

Kamsan lolah nârah dady ?

Kamsan sâs tay kam'an sun ?

Kamsan maranas bronth mûdy ?

Tim âsi sâs tay sapaniy sun.

Who are asleep, and who are awake ?

Who are born devoid of intellect ?

Who are fired with the fire of love ?

Who are ashes and who are gold ?

Who died before death ?

They were ashes and became gold.

16.

Kuner ay bozak kuni no rozak.

Kuniran kurnam haniâkâr,

Kunuy âsit don hund jang gom.

Suy Berang gom karit rang.

If thou hearest of loneliness, thou wilt remain nowhere.

The loneliness hath turned me into the universe.

Being alone it became two persons' quarrel.

That Formless One went away after shaping me into form.

17.

Kus marih tah kaso mâran ?

Marih kus tay mâran kas ?

Yus Harah Harah trâvit gharah gharah karey ;

Adah suh marih tay mâran tas.

Gurah shabdas yus yatsh patsh bharey,

Gnyânah wagih rañih tsêta turgas ;

Indrey shumrit ânaud karey.

Adah kus marih tay mâran kus ?

Who will die, and whom will they kill ?

Die who will, and killed who will be ?

One who leaving Śiva, Śiva, will desire home, home.

Then he will die, and him will they kill.

One who cherisheth love and faith in the Teacher's word,

Controlleth the horse of mind by the bridle of knowledge,

With senses subdued he will enjoy peace.

Then who will die, and whom will they kill ? (i.e., none).

18.

Lali mih dapuk loka-hând karani.

Tavay tsulum manih shenkh.

Mâgh nârum ây tsolum.

Krchnel kosum manih shenkh.

I, Lallâ, was told to cry aloud in public :

By that alone I got rid of doubt from my mind.

I bathed during Mâgh (January-February) and bore the heat of fire (i.e.,

suffered the rigour of both).

I cast off blackness—the doubt of the mind.

(To be continued.)

SOME ADDITIONS TO THE LALLA-VAKYANI.

(The Wise Sayings of Lal Ded.)

BY PANDIT ANAND KOUL, SRINAGAR, KASHMIR.

(Continued from page 113.)

19.

*Laz kûsey shît nirûrey :**Tran zal karey âhâr.**Yih kami opadesh kuruy, hûta Bhattâ.**Atsîtan waṭas sutsîtan kaṭh dyun âhâr ?*

It (the sheep) removeth shame and dispelleth cold (by clothing made of its wool),

It eateth (and) drinketh grass (and) water.

Who taught this doctrine to thee, O foolish Brâhman,

To give a living sheep to a lifeless stone to eat ?

20.

*Loluk nâr Lallih lolih lalanowum.**Maranay moyus tah rûzas nah zaray.**Rangah ratshih zâtsaiy kyâh nah rang howum ?**Buh dapun tsolum ; kyâh sanah karay ?**Râvanah manzay râvun rovim.**Râvit athih âyas bhavasaray.**Asân gindân Sahazay provum.**Dapanuy karum pânas saray.*

I, Lallâ, bore the fire of love in my bosom.

Before death I died and remained not in old age.

What form did I not show in my formless nature ?

I got rid of egotism. What shall I do ?

In the loss I lost the loss.

After getting lost I got found in the lake of existence (*i.e.*, this world).

Laughing (and) playing I found the True Nature (Śiva).

This matter I did ascertain for myself.

21.

*Mandis vidar tay vidaris sakrey.**Sakrey karak marak nah zâh.**Sakrey trâvit karak kukrey,**Adah wakray gatshîy tah bhalak nah zâh.*

Sickness (overtaketh) the weak and to the weak treatment (is necessary).

If thou undergoest treatment thou shalt never die.

If thou, having left treatment, wilt do ill deeds,

Then thou shalt get cramped and shalt never be cured.

22.

*Muḍas prunun chhuy muiwâl tsidun ;**Muḍas prunun chhuy muri dyun koh ;**Muḍas prunun chhuy samudur pûrun :**Muḍas prinân râviy doh.*

To impart instruction to a fool is tantamount to splitting a hair :

To impart instruction to a fool is tantamount to piling up a hill
as a screen ;

To impart instruction to a fool is tantamount to filling in the sea,
In imparting instruction to a fool thou shalt lose the day (*i.e.*, it will be a
useless labour).

23.

Mudo kriy chhey nah dhārun tah pārān.

Mudo kriy chhey nah rachhin kūy.

Mudo kriy chhey nah dih sandārun—

Sahaz rtsārun chhey opab. Jh.

O fool it is not a pious deed to observe a fast and to eat after a fast.

O fool it is not a pious deed to preserve the body.

O fool it is not a pious deed to feed the body.

To comprehend the Supreme (Śiva) is the (true) doctrine.

24.

Nātho, buh no rāniy mangay :

Mch Rāvanun rāj karīm kyāh ?

Yih gom līkhīt tih mā harīm :

Harīm harīm tah harīm kyāh.

Lord, I shall not ask Thee for even a queen.

What will even Rāvaṇ's kingdom avail me ?

Whatsoever (He) hath inscribed as my lot, that cannot be effaced.

Go off, go off from me, and what shall go off from me ?

25.

Parān parān ziv tāl phajīm :

Ts'k yugi kriy tajīm nah zāh,

Samran phirān nyōth tah anguj gajīm :

Manach duyī māli tsajīm nah zāh.

By reciting (and) reciting my tongue and palate got worn away,

I could not do practice befitting Thee.

By telling the beads of the rosary my thumb and index-finger got worn
away ;

(But.) O Father, I never got rid of the inner duality of my heart.

26.

Parit tah būzit Brahman tshētan :

Āgar ghaṭan tihīndi Veda satīy :

Paṭṭanach san nīt thāvan Maṭṭan :

Mohit man gats'k ahankārīy.

After reading and hearing (what religion is) the Brāhmaṇs will get
polluted.

The sources (of rivers) will shrink down by their (recitation of)
Vedas.

They shall carry to Maṭṭan property stolen from Paṭṭan.

Having committed robbery, their mind will become proud (instead of
being repentant).

Paṭṭan is a village in the Bangil *parjya*. Maṭṭan is a village near which are the magni-
ficent ruins of the temple of Mārtaṇḍa, or the Sun. This saying expresses remorse and
agony at the prospect of the doom of degraded Brāhmaṇs.

27.

Par par karân zal do mandân ;

Badyok timany ahambhâv ;

Gîta parân hethâ labhân.

Param Gîta tah parân chhas.

(They are) reading (and) re-reading, as if (they are) churning water
(i.e., doing useless work) ;

To them self-love hath increased,

(They are) reading (the *Bhagavad*) *Gîtâ* (and) finding a pretext (to do so).

I have read (the *Bhagavad*) *Gîtâ* and am still reading it (i.e., it is futile
to read it without profiting by its teachings).

The other version of this saying is given in No. 4 above.

28.

Rangas manz chhuy byun byun, labhun.

Soruy tsâlak bharak sukh.

Tsak rashi tah vair ay gâlak ;

Adah deshak Shiva sund mukh.

He is in different guises in the actor's show. Find Him.

If thou bearest everything, thou shalt enjoy peace.

If thou killest anger, envy and enmity,

Then thou shalt see the face of Śiva.

29.

Samsâr ho mâlih yâriv jangul ;

Lâriy kēlam tah biyih badbûy.

Gharah¹ karun ho mâli pētha pyun sangur ;

Nerak nangur tah darog-goy.

The world is, O father, like a forest of pine trees ;

Thou shalt be stained with tar and get an evil smell (there).

To maintain a household (is a calamity as bad as) a mountain coming
crash down (upon you).

Thou shalt go out as a pauper and a liar.

30.

Shayih âsas shayih chhas :

Lay buh pânay pânas chhas.

Nîrit gatshân ; tîlit yiwân.

Mîlit pânah Dayî chhas.

I was in the six (attributes of the Supreme Deity), I am in the six (the
same attributes),

I am absorbed within myself.

I go out (into the world) ; after an excursion I return (to the Supreme
Deity).

I am one with the Supreme Deity.

31.

Shiv chhuy zâryul zâl wakarârit ;

Kranzan manz chhuy tarit kyat.

Zindah nay wuchhikan adah katik marit ?

Pânah manz pân kaḍ vitsârit kyat.

¹ Scil. garah.—[EDITOR.]

Śiva is with a fine net spread out,
 He permeateth the mortal coils.
 If thou, whilst alive, canst not see Him, how canst thou when dead ?
 Take out Self from self, after pondering over it.

32.

Suyih kul no dudah sati sagizey.
Sarpinih-thūlan dih zih nah phāh.
Sēki-shūthas phal no wavizey.
Rāwarizih nah kum-yājan tīl.
Muḍas gnyānach kath no wanizey.
Kharas gor dinah ráviy doh.
Yus yuth kariy suh tyut surey.
Krerey karizih nah pananuy pān.
 Irrigate not the nettle with milk.
 Hatch not a snake's eggs.
 Sow not seeds on the sandy river bed.
 Waste not oil over bran-cakes.
 Tell not matters of religion to a fool.
 If thou givest molasses to an ass thou shalt lose the day (*i.e.*, thou shalt
 lose thy labour),
 Whoever treateth thee in whatsoever manner, he will himself fare in the
 same way.
 Let not thyself fall into a well.

33.

Uchhān tah buh chhas sārīsāy andar ;
Uchhum prazālān sārīsāy manz.
Būzīt tah rūzīt, uchh Haras.
Garah chhuh tasanduy ; buh kusah, Lall ?
 I saw and (found) I am in everything ;
 I saw (God) effulgent in everything.
 After hearing and pausing, see Śiva.
 The house is His alone : who am I, Lallā ?